

little trouble. It seems likely that when he first planned his series he had thought of showing in this particular volume that scientific truth, and not the assertions, delusions, and errors of religious systems, should be taken as the guiding principle of life. But the Dreyfus case, which had intruded into a few pages of "Travail," haunted him. He knew that it had supplied one of the most shocking exhibitions of mendacity that the world had ever witnessed; and it followed that "Y&ritS" ought not merely to inculcate a "belief in scientific truth. It also ought to recall people to the practice of truthfulness in their everyday life. Thus Zola's subject expanded. He had always intended to show the evil effects of the training given to children in certain so-called religious schools, where, according to his view, their minds were perverted, deprived of all self-reliance by the intrusion of the supernatural. But the Dreyfus case had shown him there was more than that. The mendacity so current throughout the period of the Affair had come almost entirely from men trained by the Roman Church. Moreover that Church's share in the Affair, its hostility and its intrigues against the Republic under cover of the anti-Semitic agitation, were now every day more apparent. Zola had repeatedly declared that he would write no novel on the Dreyfus case, for he did

not wish anybody to say that he had earned a
single *sou*,
directly or indirectly, by the Affair. But it
was ever
beside him, with its influence, its revelations,
its lessons.
And it seemed to him fit that everybody should
understand
that in one way and another such turmoil,
frenzy, and
mendacity would never have been possible if
it had not
been for the Roman Church. The case
haunting Mm more